

The Challenge of the Heroic. Sealed beneath the commonplaceness into a place of power, stands up to the average man is a considerable utter a clear note of testimony, the

n passing, it is well worth noting t, thanks to the fearless labors in past of men and women who have added all things for the truth's sake there is today probably no spot in the world, except Thibet, where men can be imprisoned because of their religious convictions. Within six months the religious intolerance of the Turkish rule has been broken. Now, at the very centers of Mohammedanism, religious liberty prevails. The experience of Peter and John, who were arrested on theological grounds cannot be duplicated. The days of the great reformers, when men went to the stake because of intellectual convictions, seem to have added all things for the truth's sake. passed away. The long line of impris-oned champions of truth have been the liberators of the present generation.

Standing With Their Leader.

This pleture of Peter and John before the Sanhedrin as it sat in state, recalls inevitably that earlier picture of the same man when the Sanhedrin was once before sitting. Then he cowered and cringed and skulked on the outskirts of the scene startled by the mild words of a servant maid, trying in vain to drive away the chill from his heart by a fire kindled by his leaders of the semeles; and even lying and cursing in a vain effort to separate himself from relationship with the majestiff Prisoner within An abject, pittable figure was that cowardly Peter. Now, however, we see him standing just where his Master had stood. He is in his right place, face to face with the same foes. No more does he need to warm himself, for his heart is aglow with his day were the two prisoners. Peter and John.

There was exaltation in the spirit of United States which has perhans a

and communities? Does it mean that the apostolic power of protest and the power and the protest and the power and the protest and the power and the protest a

The picture is one to ponder, in con-trast with that of some modern preachers who are overwhelmed by

************* When Doctors Bathe

regularly at the National Hotel Turkish Baths, there

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aposiles were arrested and arraigned before the Sanhedrin. Here occurs a famous phrase which is often used out of its connection: "They took knowling aman must go to lail for his religion. It is not altogether a calamity when a man must go to lail for his religion. It is not altogether a calamity when a man must go to lail for his religion. It is not altogether a calamity when a man must go to lail for his religion. It is not altogether a calamity when a man must go to lail for his religion. It is a phrase often heard in prayer meetings. Why did the Sanhedrin take knowledge of Peter and John: Because of their boldness of Peter and John: Because of their boldness of Peter and John: Because of the sand had porceived that they were unlearned the second place, persecution has always been the means of arresting the attention of the indifferent and the hostile, and of leading men seriously to think upon beliefs for which others are willing to be martyred. Out of the imprisonment of the apostles flowed many tangible results. Pligrim: Progress born in a tinker's cell at Bedford, is not the only great fruit of an imprisonment for conscience's sake.

The Challenge of the Heroic.

Sealed beneath the commencolaceness is not the commencolaceness into a place of power, stands up to

Sealed beneath the commenplaceness of the average man is a considerable of the sold in the average man is a considerable of the sold is tops and listens.

The boldness of the disciples is a characteristic of this book. It may be called the mark of the Lord Jesus. Neither the Sanhedrin nor the world since would take knowledge of weak-kneed disciples that they have been with Jesus. A trait of those close to Christ is their utter fearlessness in witness-bearing. It still confounds opposition, even as it did in the case of the prisoners and the presence of the hall of the called the mark of the Lord Jesus. Neither the Sanhedrin nor the world india.

Somehow, the shining names of Carey, Judson, Duff and Martyn will not flow from my pen, as I consistent is their utter fearlessness in witness-bearing. It still confounds opposition, even as it did in the case of the beat average of the prisoners and the presence of the hall of the case of the prisoners and the presence of the hall of the case of the prisoners and the presence of the hall of the case of the prisoners and the presence of the hall of the case of the prisoners and the presence of the hall of the case of the prisoners and the presence of the hall of the case of the prisoners and the presence of

According to this narrative, the first recorded prayer of the Christian church was a prayer for boldness in caring witness. Hard on the heels of the petition is written the answer: "And when they had prayer, the place This picture of Peter and John be-fore the Sanhedrin as it sat in state, gathered together; and they were all all India medical missions as would recall inevitably that earlier picture with the bar and they were all

men in all that distinguished Jerusalem assembly that day were the two
prisoners. Peter and John.

There is ominous significance in the
prisoners. Peter and John.

There was exaltation in the spirit of
this fearless prisoner. His arraignment
gave him a chance to preach to the
yery leaders of the Jewish nation.
They would not for any consideration
come to hear him, but lot they had
brought him to them, where they were
obliged to listen to him. Over against
the triffing inconvenience of the arrest
the triffing inconvenience of the arrest
and communities? Does it mean that

the stone which was set at nought of you the builders, which was made the head of the corner.

The picture is one to ponder, in contrast with that of some modern preachers who are overwhelmed.

The stone which was set at nought of eye. The cables are carrying a steadily increasing number of news \$1,000 a week for the cause of home missions and \$2,500 a month for the preachers who are overwhelmed. and reform are making news rapidly. The missionary messages from this country of great endeavor are now tinged with an up-to-date political and social interest. He who does not know anything later about India than the time of Carey, or even of the time of the Mutiny, needs enlightenment.

Everything that India is today asking the United States and Canada to-day have, thanks to a Christian heritage.

Hotel Turkish Baths, there is good cause for emulating their methods. Doctors know those forms of health improvement which are most beneficial to men and most beneficial to mos

Some of the heroes of missions in India are Christians who never left their homeland; but whose interest and devotion has borne unreckoned fruit in that distant country.

One day I visited the leper station at Allahabad with the missionary. Mr. Samuel Higginbotham, who has it in charge. This is not the place to record the sights of that memorable day. We stayed out of doors until record the sights of that memorance day. We stayed out of doors until past noon and the temperature was one hundred and fifty degrees. In consequence, I became ill. But the only time Mr. Higginotham gets for his lener asylum work is these "behis leper asylum work is these "be-

tween hours' when he should be resting in the shelter of his home. My own little experience, hazardous as it was, taught me the price that some missionaries are paying for the service they are doing; and I am inclined to include many of these undistinguished missionaries of the present day in the role of heroes.

cause of religion have amounted to \$7.598,885.89.

One of the oldest and most famous missionaries in China, Rev. Dr. Calvin W. Mateer of the Presbyterian board, recently died on the field. The senior missionary in Egypt of the United Presgyterian church, Rev. Dr. William Harvey, died in Cairo in December of God. Under the mastery of religion men have in all ages humbled themselves at the altar of God. Under the mastery of religion men have in all ages humbled themselves at the altar of God in temples. W. Mateer of the Presbyterian board, recently died on the field. The senior missionaries of the Presbyterian church, Rev. Dr. William Harvey, died in Cairo in December of God. Prespondent themselves at the altar of God in temples mosques, pagodas, cathedrais or synatoric missionaries in China, Rev. Dr. Calvin W. Mateer of the Presbyterian board, recently died on the field. The senior missionaries of the Prespyterian church, Rev. Dr. William Philadelphia.

BIBLE STUDY XVI.

When Religion Goes to Jail.

When Religion Goes to Jail.

The International Sunday School Lesson for January 11 is, "The Arial of Peter and John." Acts it 1-21.

BY WILLIAM T ELLIS.

"I wish, we might have a few Boxer persecutions in America." said a speaker from China. The remark was well taken. He meant that the fires of persecution would both purify and solidality of few of his leading parishtons religion is respectable, it is likely to disming their approval. He who will not be completely to the forces of Christianity. Because religion is respectable, it is likely to disming their approval. He meant that the fires of persecution would both purify and solidality of leading parishton is respectable. It is likely to be the fire of persecution. When the solidal political and financial dignity of a few of his leading parishtons relation is represented in his, but he falled satisfied the whole of the statesman-like vision and child-like heart.

In the forces of Christianity. Because religion is respectable, it is likely to lose its edge and earnestness. The feat of the fire of persecution. The need to be more recorded to be infamously scanned from molten metal into tempered steel by the fires of persecution. The need was metal fire of the statesman like vision and child-like heart.

The men of some Protestant church-thous would be preached to be fired to be welded together, and made from molten metal into tempered steel by the fires of persecution. The need was metal fire the state of the statesman like vision and child-like heart.

The Benefit of Boldness.

The Benefit of Boldness.

The Benefit of Boldness.

The process of Christianity when a subclassing of the statesman like vision and child-like heart.

In the fire of persecution and the process of the section would both purify and solid-like heart.

The men of some Protestant church-thous would be preached to be fire the process of the section of the process of the secti

prisoners and the presence of the healed man, brought the persecution high office of these famous ones who to a standstill. The Sunhedrin made evertures for a compromise, but Peter and John would not capitulate. They and John would not capitulate. They are fitted to be mentioned results—these of their prelatter are fully the peer of their pre-

> If I had the power to paint the pic If I had the power to paint the pic-ture of Miss Moulton, of the American board of mission, as I one day saw her at the veranda of the hospital in Ahmedagor, comforting a native Christian teacher whose wife was be-ing brought in, sick unto death, I would have penned a sufficient answer missions. Or could I describe the clinic which I one day witnessed in the Lucknow hospital of Dr. Cook, of the Reformed Episcopal mission, I would start such a tide of processing the control of the Reformed Episcopal mission, I would start such a tide of processing the control of the Reformed Episcopal mission, I would start such a tide of processing the control of the country o

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will hold its convention in Chicago, Boston Unitarians have planned a series of popular Sunday evening meetings in Second church, on Copley Square, partly for the purposes of 11. W propaganda. Various distinguished makers?

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SEVEN SENTENCE SERMONS. Let thy discontents be thy secrets.-

Let thy discontents be thy secrets.

Benjamin Franklin.

The people who have a bad notion of God have also a bad state, bad government, bad laws.—Hegel.

Ready to go, ready to wait,
Ready for service, small or great,
Ready for do His will.

Ready to do His will.

— Phillips Brooks.

* * *

Where there is most weal there is most wealth.—A. M. Fairbairn. The man who lives to please himself will find that he has a hard master.—

Ram's Horn. Lift up your eyes, be glad, be strong.
The whole wide sky is fair.
And evermore be this your song
We are in our Pather's care.
—Margaret Sangster.

* * * *
Churchgoing, the keeping of the
Sabbath, are not religion; but religion
hardly lives without them.—F. W.
Robertson.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Gratitude for what we have enjoyed is not true gratitude unless it leads us to larger service for the Master —Rev. C. P. Wiles, Lutheran, Washington.

Temperance in the Bible has no reference to abstinence. It means belance, poise and control-Rev. Frank Crane, Congregationalist, Worcester, Mass. GOOD CITIZENS

As we cannot be good citizens of this country without studying and observing its laws, neither can we become citizens of heaven unless we know and practice the laws of God.—Cardinal Gibbons, Roman Catholic, Baltimore. TO FIGHT THE DEVIL

The devil enters the soul of many a man through his mouth, his eyes, his ears. The man thus influenced should make a hely covenant with his senses of taste, sight and hearing.—Rev. William C. Stinson, Reformed, New York.

THE IDEAL CHURCH.

THE IDEAL CHURCH.

Religion is the eternal ideal, the everlasting ought, the supreme and abiding
love. So the ideal church today must be
a church of ideals, and it must make these
ideals motive forces in the life of the individual and the life of society.—Rev.
Caleb S. S. Dutton, Unitarian, Brooklyn.

OUR DUTY.

OUR DUTY.

The society of the society of the society.—The society of the society.—The society of the society

Caleb S. Dutton, Unitarian, Brooklyn.

OUR DUTY.

We cannot be selfish with our life's power and live. No life, however rich, is rich enough to keep the power of life. We must spend it. We have minds, power of thinking and reasoning. It is our duty to search for the precious truth and to give it to the service of righteous human progress.—Rev. F. R. Griffin, Unitarian, Braintree, Mass.

MORAL REFORMATION.

A moral revival is imperatively needed that shall translate morality into terms of life. The earlier reformations were intellectual, spiritual, putatively religious. The reformation that is due and past due will be findral. We need a renaissance that shall stab us awake, a reformation that will quicken unto life again our atrophted moral fiber.—Rev. Stephen S. Wise, Hebrew, New York.

VOLUNTARY SERVICE.

The Westminster Presbyterian church, Rev. Ralph Ward, pastor. The pastor will preach both morning and evening, Morning service at 11 o'clock, evening, at 7:30. Prayer meeting this week will be the missionary concert, subject, China.

Euclid Avenue M. E. church, Marion Culpepper, pastor. Il a. m., there will be a reception of new members, also a short sermon; 7:30 p. m., preaching, subject, "The Way of Sin." The pastor will preach both morning and evening, Morning service at 11 o'clock, evening, Morning service at 11 o'clock.

Euclid Avenue M. E. church, Marion Culpepper, pastor. Il a. m., there will be a reception of new members, also a short sermon; 7:30 p. m., preaching, subject, "The Way of Sin." The pastor will preach both morning and evening. Morning service at 11 o'clock.

VOLUNTARY SERVICE VOLUNTARY SERVICE.

The service of the Christian is characterized by voluntariness. A man may be moral but not from choice. A prisoner in a penitentiary may be industrious, moral, an exemplary. Christianity is voluntary, loving service. It is always doing something that is not expected of it, something in excess of ordinary requirements. It gives itself to noble enterprises. It inspires a man to work for his employer in the spirit of love; it inspires the employer to pay his employee more than his wages, to take an interest in his manhood—Rev. J. Horsce Mallow, Congregationalist, Los Angeles, Cal.

GOD'S PERPETUAL TEMPLE.

GOD'S PERPETUAL TEMPLE.

God's real sanctuary is in the life, the character, of his followers. This is a wondrous truth, a transcendent honor. The architectural order is not Doric, Ionic or Corinthian, but it is composite, composed of holiness, humility and service. It is founded on truth, pillared with faith, ornamented with culture, burnished with jewels of Christian graces and domed with divine love. Character is God's perpetual temple. The divinest product on earth is a character which God chooses as his habitation.—Rev. Dr. Charles Edward Locke, Methodist, Los Angeles, Cal.

FINDING HEAVEN. GOD'S PERPETUAL TEMPLE.

Locke, Methodist, Los Angeles, Cal.

Heaven is not something conferred by change of location. No man will ever find heaven by going somewhere in this universe. He must first find heaven by being something—by being spiritually minded, by loving what God loves, by having God's life within him. Though all the gabeways of heaven were thrown wide open, we can enter only as we have heaven englobed within us; only as we have the capacity to feel, to appreciate, to enjoy, to understand, heavenly things. Absolute harmony between God and a man's soul—that is the fundamental principle of heaven. That is the secret of that concordant musto that will make every room in the infinite universe house of our Heavenly Father echo and re-scho with everlasting joy.—Rev. John Reid Shannon, Methodist Episcopal, Washington.

The MASTER OF RELIGION.

Try as we may, we cannot stiffe the in-FINDING HEAVEN.

THE MASTER OF RELIGION.

Try as we may, we cannot stifle the inspirations of our being for something more than the mere bread and meat, the toli and pleasure of daily existence. The idealism of our nature asserts itself. Some would satisfy it in temples of charity, others in temples of learning, others in temples of learning others in temples of music and art. To neglect the temple of religion in the pursuit of these cultural aims has been by many deemed the mark of intellectual superiority. That pretense has been exposed. The highest thought of the age confirms the truth that religion is not the mere invention of superstition and fear nor the shallow imposition of priestcraft, but an essential and ineradicable element of our natures. Higher than the claims of art, music and learning are needs of the soul

Paul's Third Missionary Journey. Text, Acts 18:23, 21:16. Acts XVIII. (Outline in Lesson How did Paul begin his third missionary tour?

2. Who had been a "John the Baptist" for Paul in Ephesus?

3. By whom was he instructed in the true gospel?

4. What is said of his subsequent work in Corinth?

Acts XIX. Third missionary jour ney.
Chapter name—Ephesian—2.
Leading lesson—Acts 4:8.
Divisions:
1. Disciples of John baptized by

2. Disciples of John baptized by Paul 1-7.
2. Two years success in Ephesus 5-22.
3. Demetrius and the Silversmiths 23-41.
5. What significant question did Paul ask the disciples at Ephesus?
6. What did Paul do for them and with what results? 7. What permanent location did he choose, and why? 8. What special miracles were wrought by Paul? 9. What attempts were made to

counterfelt his work?

10. What was the outcome for all 10. What was the parties?

11. Who led the riot of the image it.

12. What effect use on the people? on the people? 13. Who besought Paul not to expose himself to the mob?

14. How did the Jews try to take advantage of the uproar? Who brought them to them Acts XX. Third missionary jour

ney. Chapter name—Ephesian—24. Leading lesson—Luke 21:13.

Divisions: 1. Tour through Greece 1-6. Paul again at Troas 7-12. Troas to Miletus 13-16. At Miletus 17.24. Farewell to Ephesian elders

25-38. 16. Why did Paul leave Ephesus and where did he go? Cor. 2:12, 13; S:1, 3. 17. Why did he leave Corinth? Rom. 15:25-27. 18. What resulted from his preach-Troas? Why would Paul not visit

Ephesus? 20. Whom did he ask to meet him 20. Whom did he as a 1 Miletus?
21. To what does he call their special attention? 20:18-21, 31. 1 Cor. 15:30-32. 2 Cor. 1:8-11; Rom. 15:30-32.
15:30, 32.
22. To what did he look forward, and how did he feel about it?
23. What did he assert in regard to

What did he exhort the elders

24. What did he exhort the elders to do for those in charge? 25. Against whom does he warn them? In what had he set them an example? 1 Cor. 4:11-12. 27. What does the parting scene at

hesus say to you?

Acts XXI. Third missionary fourney concluded.

Chapter name Jerusalem—13.

Leading lesson—Romans 8:16.

Divisions:

1. Miletus to Cesarea 1-7.
2. Cesarea to Jerusalem 8-19.
28. How did the Christians in Tyre show their love for Paul?
29. Where did he go from Tyre and with whom did he stay?
20. What seems occurred in Philips What scene occurred in Philip's

home? home?

31. What spirit did Paul show in answer to the pleadings of his friends?

32. Where did Paul and his companions next go, and who went with How were they received in

> MRS. C. F. MENNINGER. CHURCH NOTICES.

Report on "Ephesus" and

Westminster Presbyteria

First Baptist church, Thomas S. Young, pastor. Preaching at II a. m. and 7:30 p. m. Morning topic, "The Test Question of Christianity," Even-ing topic, "What Bethlehem Stands ing topic, "What Bethlehem Stands For," illustrated with the stereopticons.

North Topeka Baptist church. Sunday school 9:30 a. m. Public worship ii a. m. and 7:30 p. m. Morning sub-ject, "The Personal Touch in Christian Work," Evening subject, "The Motive Power in Christian Life and Service." Revival service in East Indianola next Tuesday, Wednesday and Friday even-ings at 8 o'clock.

First Lutheran church, Fifth and Harrison, W. W. Horn, pastor. Morn-ing services II a. m., sermon by the pastor, subject, "The Mission of the Church." Regular preaching service at 7:30 p. m.

First United Brethren. Bible school at 9:45 a. m., Mr. D. L. Hoatson, superintendent. Christian Endeavor at 6:30 p. m., Mr. F. R. Fink, leader. Bishop Wm. Weekley of Kansas City. Mo., who is well known in Topeka, will spend the day with the church. The occasion is a general rally. The Sunday school expects to have the largest attendance it has ever had. It is hoped the bishop will help to solve the problem of more room. At 11 a. m. the lem of more room. At 11 a.m. the bishop will bring a stirring message

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Ing services II a. m., sermon by the pastor, subject, "The Mission of the Church." Regular preaching service at 7:30 p. m.

Evangelical Association, C. L. Sorg, pastor. German sermon 1:45 a. m. Evening sermon 7:30, preaching by the pastor.

Ministerial Union. The union will sneak, Mrs. Blair and Mr. J. T. Shaw ill of the Homeland." Mr. J. T. Shaw will sing. The Christian Endeavor rally at 6:30 p. m. in honor of the birthday of the Christian Endeavor movement will occupy the entire evening. Bishop Weekley will be the principal speaker. Mr. Peabody, president of the eighth district of the Christian Endeavor, and others will speak. Mrs. Blair and Mr. J. T. Shaw will sing. The Christian Endeavor rally at 6:30 p. m. in honor of the birthday of the Christian Endeavor movement will occupy the entire evening. Bishop Weekley will be the principal speaker. Mr. Peabody, president of the eighth district of the Christian Endeavor movement will occupy the entire evening. Bishop Weekley will be the principal speaker. Ministerial Union. The union will meet on Monday, Feb. I, in regular session at 10 a.m., Gemmeli Hall Central Y. M. C. A. City Attorney Drenning will read the paper.

Christian Endeavor, and others will speak. Mrs. Blair and Mr. J. T. Shaw will sing. A large chorus has prepared will sing. A large chorus has prepared that this will be one of the greatest days in the history of the church.

Church of St. Simon the Cyrenian Church of St. Simon the Cyrenian (Episcopal) Western avenue and Seventh street, the Rev. H. B. Brown, priest; 7:30 a. m. celebration of the Holy Eucharist, 16 a. m., Sunday school; 11 a. m. matins (choral) with sermon, subject: "Sword Thrusts"; 4:30 p. m. evensong (choral) with sermon, subject, "Storm-tossed." All are cordially welcome to these services.

The W. C. T. U. will meet at the First M. E. church at 3 p. m. Monday.

Mrs. Thorpe will address the meeting.

Spiritualist meeting Sunday evening 7.26

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ture, "Contrasts," or "The Marks of Jesus Christ," Blustraied by 50 pictures taken in many countries.

First Church of Christ, Scientist, corner Huntoon and Polk streets. Services II a. m. Subject, "Love." First Unitarian church, Rev. J. H. Jones, paster, Services II s. m. Subject, "Man's Natural Upward Striving," Music: Sopano solo, "Jesus Is Cailling," Carrie Jacobs Bond by Mrs. Frank Thomas. Accompanist, Miss Bessie Paine. Sunday school at 10 a. m.

Walnut Grove (Methodist), C. B. Zook, pastor. M. C. Naylor, superintendent. Worship with sermon 11 a. m. and 7.30 p. ni. by the pastor. Epworth and Intermediate league 6:15 p. m.

Second hurch of Christ, Scientist, corner of 6th and Harrison, Service II a. m. Sunday school 3:45. The Red Cross Pharmacy

The Red Cross Pharmacy

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First Congregational, Seventh and Harrison, Service II a. m. Sunday school 1-45.

First Christian church, Charles A. Finch, mon. "Lessons from Currents Events and Conditions." Evening, stereopticon 16c- Evening service 7-30.